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and unsuitable to the moral requirements of a civilised English community at the present day. And its place should be taken by the Eight Beatitudes, supplemented by the Two Commandments which received the sanction of Christ, and the Golden Rule. All the rest, as Hillel said, is but commentary."

The third article, entitled "Karma and Reincarnation," insists on the fact that early Christianity must have accepted the doctrine of reincarnation, for Christ declares that Elijah had appeared in John the Baptist, and the gnostic book *Pistis Sophia* shows that this was the current belief among the early Christians. The fourth essay on the "Higher Agnosticism" tries to supplant the common negativism among liberal circles by a better, truer, and more thoughtful view.

As to theosophy, to which our author devotes considerable attention in the third essay, he sums up his views in the question, "What, then, shall our attitude be towards theosophy as a whole?" and its answer:

"Beyond all doubt, ninety-nine intelligent persons out of a hundred would be inclined to condemn the entire system offhand, one part of it having been seen to be so palpably at variance with the laws of evidence.... But, let us in fairness ask ourselves, is it necessary to reject every theory of the system called Theosophy because of a few foolish statements made in connection with one particular aspect of it? In all seriousness, I do not think it is. We do not treat other systems with such rigor, be they philosophical or religious. No one thinks it incumbent on him to repudiate Christianity as a tissue of delusion and imposture because many of the doctrines put forward in its name are an outrage upon common sense."

THE PHILOSOPHY OF HOBBS, IN EXTRACTS AND NOTES COLLATED FROM HIS WRITINGS. Selected and arranged by *Frederick J. S. Woodbridge*. Pp. xxxvi, 391. Minneapolis: The H. W. Meson Co., 1903.

This volume of extracts from the writings of Hobbes is to be welcomed as an incentive to the direct study of a master both of thought and of style. It includes Chapters 1-6 of the "Elements of Philosophy Concerning Body" and Chapters 1-18, 31, and 43 of the "Leviathan"; and it adds to these, as supplements or as footnotes, most of chapter 25 ("Of Sense and Animal Motion") of "Concerning Body"; Chapter 2 of "Human Nature," Chapters 1-3 of "Philosophical Rudiments Concerning Government and Society"; and a series of extracts formulating Hobbes's doctrine of causation from Chapters 9, 10, and 26 of "Concerning Body"; besides many shorter extracts mainly from the works already named.

The re-publication of the first part of "Concerning Body" is of real significance, for these chapters constitute a vigorous contribution to the doctrine of scientific and logical method, and they are not otherwise accessible except in the many-volumed Molesworth edition of Hobbes. The re-

maining selections offer an admirable outline of the ethical and political philosophy of Hobbes, as this is based on his psychology. Such an outline well represents the teaching by which Hobbes is best known. Yet the writer of this notice questions the wisdom of precisely these selections from the works of Hobbes. Most of the chapters from "Leviathan," which make up the greater part of the book, are accessible not only in inexpensive editions of the "Leviathan" itself, but also in Sneath's *Selections from the ethics of Hobbes*. Furthermore, the book hardly makes good the promise of the preface, "to present practically all that Hobbes has contributed to the main questions of philosophy and psychology." So far as psychology is concerned, this introductory statement is indeed justified. But the book does not include, except by incidental statement, the characteristic contribution of Hobbes to metaphysics: his teaching that every reality—God and human spirit no less than physical phenomenon—is through and through material. The materialism of Hobbes was, it is true, so bitterly opposed both by his contemporaries and by his immediate successors, that it was never seriously studied and so failed of exerting due influence on the course of philosophical thought. But this constitutes the greater reason for presenting in systematic form Hobbes's metaphysical teaching about the nature and the manifestations of body. This would be accomplished by a volume including the greater portion of Part II. of the "Elements of Philosophy Concerning Body"; and such a book is unquestionably needed by students of the history of philosophy.

The present volume is heartily to be commended for its lack of the usual critical apparatus. Dr. Woodbridge reprints Aubrey's quaint "Life of Mr. Thomas Hobbes of Malmesburie," but he omits the ordinary "critical introduction" for the sound reason that, if read first it will "make an immediate and uncolored impression by the author impossible." In place of introduction and notes, Dr. Woodbridge offers, as has been indicated, an admirable selection of parallel passages from the different works of Hobbes himself, explaining and amplifying one text by another in a scholarly and illuminating fashion.

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FROM EPICURUS TO CHRIST. A Study in the Principles of Personality. By *William De Witt Hyde*, President of Bowdoin College. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1904. Pp. viii, 185. Price, \$1.50.

The Author, William De Witt Hyde, has given much thought to the philosophical problem, and he treats it from the standpoint of modern Protestant Christianity. To him personality is the secret of human life. Still there are some of the higher elements of personality, represented in philosophical principles which rise above the threshold of consciousness and are